

NOCTE LOVE SONGS



NOCTE LOVE SONG

TAPAN KUMAR M. BARUAH
DISTRICT RESEARCH OFFICER
TIRAP DISTRICT
KHONSA

DIRECTORATE OF RESEARCH
ARUNACHAL PRADESH
ITANAGAR
1987

(C) GOVERNMENT OF ARUNACHAL PRADESH

Published by :

DR. P. C. DUTTA

Director of Research, Arunachal Pradesh,
Vivek Vihar, Itanagar-791 113

For and on behalf of Govt. of Arunachal Pradesh

First Published : 1987

Price Rs. 39.00 only

**Printed at saraighat printers
Guwahati-781 003**

Speaker
Arunachal Pradesh

Legislative Assembly
Itanagar

FOREWORD

Shri T. K. Baruah has brought out a compilation of "Nocte Love Songs". He is the first researcher who has taken the pains to collect and translate to writing the folk lore of Nocte tribe. Having no script of its own, the Nocte tribe has no literature and this has made the task of Shri Baruah a very difficult one. As the word by word translation or reproduction of Nocte Love Songs into English or other language is not possible in writing, this book contains the gist or paraphrasing of the renderings.

The Love Songs of Noctes contain deep imprint of Nocte culture and every number, verse or rhyme has special significance which is not usually understood by a lay man. It is this field of Nocte culture which nobody has so far attempted to study. This study involves lot of thinking and insight into tribal traditions and culture. Shri Baruah's endeavour in this direction is simply praise worthy and deserves all encouragement. I should say that Shri Baruah has made an excellent beginning and I have every reason to believe that he will continue to maintain the tempo in this direction and publish more works of this type in the near future.

T. L. Rajkumar

PREFACE

A year ago, I compiled some hundred love songs of the Wanchos, a neighbouring tribe of the Noctes. While doing my field studies on the Wancho love songs, I got chances to present and discuss many a matters on folk-culture with a few educated Nocte youths who happened to be known to me intimately. They, with their elegant views, insisted upon me to take up the Nocte love songs for study and enabled me to collect about three hundred of their love songs. They in fact, sometimes sang for me, gave the meanings of the songs they sang, which I had used with profit. The present compilation, is in fact, the outcome of the generous urge put on me by this group of young boys.

The Noctes, a major tribe of Tirap district, with a population of about 24,500 inhabit in the central and lower belt of the mountainous regions of the district adjoining Dibrugarh district of Assam in the north. The Nocte language consists of nine dialectical groups—*Hawa*, *Photung*, *Khapa*, *Hakhun*, *Domlak*, *Jope*, *Dadam*, *Laju* and *Sangnyak* which phonetically differ from each other to a considerable extent. The people speaking the *Khapa* group of the Nocte language (i. e. people of Naksa, Tupi and Polung villages) are known as traditional singers, and the songs prevalent among them are sung by all the Noctes belonging to the other dialectical groups. So it happens, that the people of other than the *Khapa* group cannot give the exact meaning of the songs they sing.

Nocte love songs are traditional which have passed from generation to generation. Since the Noctes are trained in songs from childhood and practice singing constantly, there is nothing astonishing in their ability to burst into singing without notice.

Their Love songs are impressive. These songs express the lover's attachment and attraction to one of the opposit sex, the sweet-heart.

Usually, both the boy and the girl sing, one answering the other, on the question of love making.

The warmth and tenderness which young lovers feel for each other, find expression in the Nocte love songs. Serious obstacles may arise to marriage of the lovers because

the boy may belong to the wrong group, or the girl's parents may not consent to the union. So the lovers see themselves in the midst of risks and anxieties. Such feelings are embodied with open passion in some of the songs with a taint of melancholy sweetness. The frank approach to the ups and downs of love, and the determined attitudes of the partners to overcome the hurdles, are the subject matter of many a Nocte love songs.

The songs recorded in this book were collected mostly from Tupi and Naksa villages and their meanings were obtained from a few enlightened locals of these villages. I confess—I have never been a professed student of Linguistics and connected subjects of human interest and my knowledge of the Nocte language is of the rudimentary type. What I have put here, is my amateurish observations for whatever they are worth, in a spirit of utmost sincerity. I crave the indulgence of the scholars and the Nocte people in general for the faults of omission and commission and errors in giving the meaning of the songs. I caution the readers that the meanings of the songs as being put in the book, are just the broad based sense the songs convey and not the word by word interpretation.

I am very much indebted to Shri T. L. Rajkumar, the Honourable Speaker of the Arunachal Pradesh Assembly, for sparing his valuable time for a critical reading of the manuscript and contributing a learned foreword to this book. I cannot forget the youth section of Naksa and Tupi villages who helped me in collection of the various songs recorded in this book and giving their meanings.

I take the opportunity to put at contact with civilization has disorganised and disintegrated the traditional life everywhere and the people living in the hills, have been detribalised to an appreciable extent in recent times. Today, in every walk of life, the value attitude systems of the Noctes are tuned to the changing conditions. Even the hard core culture religion is indicating sings of acculturation as menifest in the dying out of social institution like Morung etc.

I wish in this stride to be developed and advanced, may the Nocte donot lose his moorings with his traditional past, denounce his rich treasure of cultural heritage and particularly his dance and songs, and see if these could bring to him a recovery of his nerve which he is going to lose.

KHONSA
August 15th, 1983

Tapan Kumar M. Baruah

To
My dearest
BULUMA and KUKU
with
affections.

"PITAR"



NOCTE LOVE SONGS

I

Boy— Fuyu Surupa a, Babang Pahila-me
Kemne Yang Mang-ma-ya
Kemne Yang Khan Khai-a

Meaning—From the olden days, the Surupa
[Members of a particular Morung] boys used to
make love with you.

Girl— Taini Ngeni Namra
Namgai Arak Ma-u
Thangai Asak Ma-u

Meaning—Nowadays, no one in his youthful days
pays concern to modesty. He is like a crab which
does not have flesh on its body.

Boy— O teni Ngeni Namra Tapa Ipa Sangai
Khobin-ta Kethuru Te-ta Kope-so-ru

Meaning—Nowadays, one is inclined to snatch
the flower on seeing it, and talk much.

Girl— Ara-ra Jang-ja-me Kimkhu Fowabang Tu-a
Kanu-ja Nak Khowa-yang Kim-owa Ngabang Tu-a

Meaning—If our love be true, we may wander
about and dine together.

Boy— Ara-ra jang-ja-le Lang-lowam cang sowanya
Fe Matang Mata Fanhe jatang jata-fanhe

Meaning—For the sake of Sowanya, my first lover, let me live or die.

Girl— Ara-ra Jang-ja-le Long-lowam Cang
Sowanya
Fe Matang Mata fanhe Jatang Jata
fanhe

Meaning—If our love be true, I will not worry about it the Surupa youth [my lover] runs away to Assam. I will feel his presence by my side.

Boy— O Langlam Cang Sowanya O,
Kha-koye Namnak Khowa-kai-e,
Yathe Kere Lamne Nak Lemete Lamnei

Meaning—My lover Sowanya, we will elope together through the small path and not through the road consisting of bridges.



Girl— Teni Ngeni Namra Asam Tela Taja
Ara-ra Lang Lewe Huyang Rangme Baja

Meaning—If your saying is true, then to go to Assam, one must know many a things of Assam and many a languages.

Boy— O Teni Ngeni Namra, Ruhan Ruge Dakge,
Nin-ka-ra-e Khukhe, Sabit Ruba Mebe

Meaning—Nowadays, people wear turban composed of currency notes and carry key-rings in their hand.

Girl— Kemra Le-a Yuta, Ki-ra Sowanya Rachi
Naru rowan Le-ge-a, Khu Towan Lege-a

Meaning—While I sleep, your remembrance makes me awake and I raise my head with a startle.

Boy— Langlam Cang Wainya, O Kemra Le-a Yala
Cyemang Lelang Lang-a
Haksu Lekhang Lang-a

Meaning—For my thinking of you, I donot feel hungry, and to do any work.

Girl— Ara Ralang Lewe, Pa that Ci-yet Khana
Camiyang Le-tat Khana

Meaning—If your saying is true, we may elope together to the plains and earn our livelihood by ploughing the field.

Boy— Kemra Le-a Yula, Nge-ma-jak Paktu-a
Nge-ka-ke Naktu-a

Meaning—My thinking of you, makes me inactive and motionless.



Girl—Lingnyu-a Jyaka Na ge
Dakhan-a Sowanya Ra ji
Khu Fowa-a Milam Te-a
Jak-kha-a Papam Te-a

Meaning—I Sowanya, have grown up in the plains below the hills. I am fond of wandering about. My soul aches to wander about like the restlessness caused by the nettle leads.

Boy—Kemfe Ne-o Langbe, Mata-tha Mare-a
Yu Powa Mang Ma-me-a

Meaning—While being by your side, the feelings of doing work do not arise ; nor I remember my mother's advice.

Girl—Teni Ngeni Namra, Luye Songhan Letha
Jangsu Fasa Te-ha

Meaning—Nowadays, the old practice of sacrificing buffalo in ceremonies is no longer in vogue. It is, by offering of a handful of rice everything is managed.

Boy—Langlam Cang-a Ngowanya
Ara-ra-o La be Ratam Talak Bang
Sali Tabak Bang

Meaning—O my first lover Ngowanya, if your love be true, do not forget me. Continue giving of 'Pan' [betel leaf and betel nut] to me as before.

Girl—Ara-ra-a jang-jale
Methet-la Ma-Kha-na,
Babang Kim-mang Cama
Mathet-la Ma-kha-na
Cilik-fa Den-kha-na

Meaning—If our love is genuine, we will run away holding each other's hand and cross the river Silik [Tissa].

Boy— Langlam Cang Ngowanya
Fuyu Curupa-be kena-mata-khana
Dihing ne Dien khana
Alen Ne Len khana

Meaning—My first lover Ngowanya, if your love to me, a boy of surupa group is true, we will cross over the Dihing river and elope to a distant place.

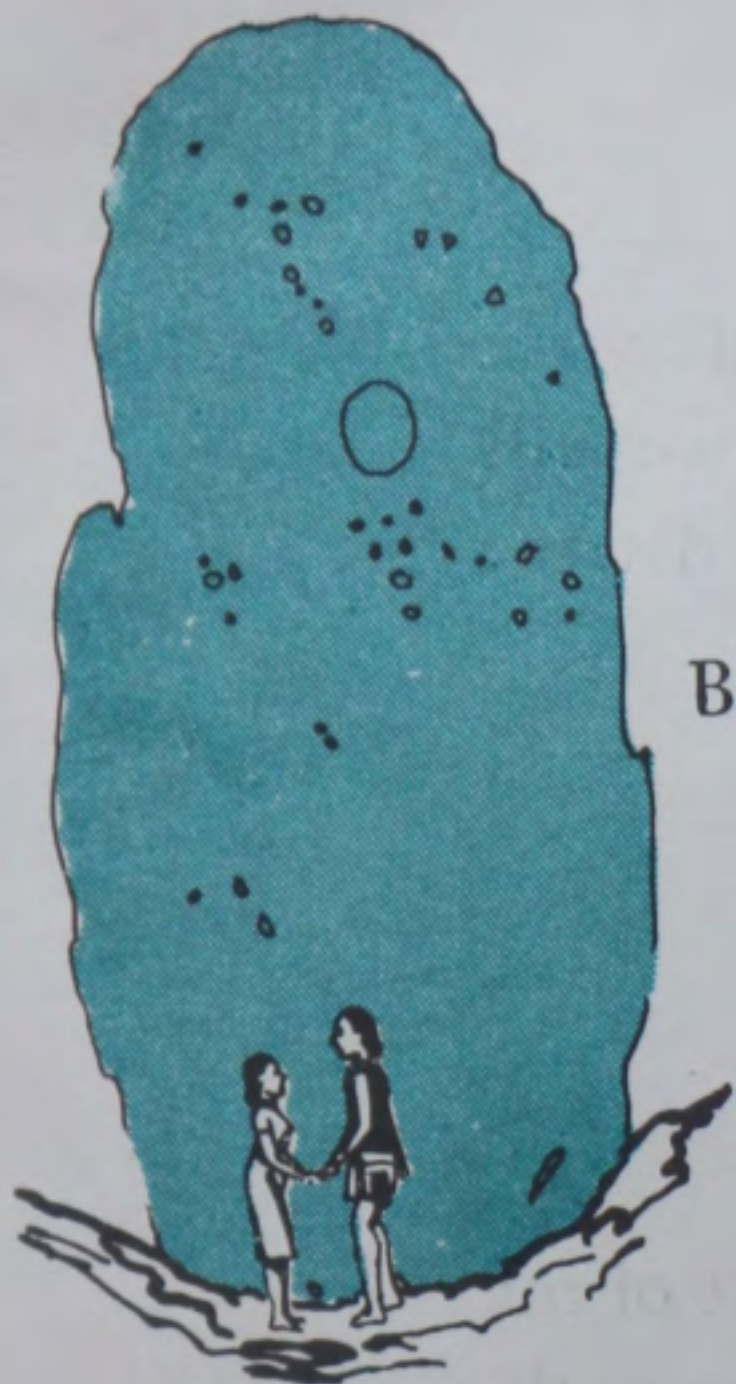
Girl— Mungcam-a Curupa-be
Khang-ra Tam-me Cen-no
Lang-lam-ki Lang-lam-ci
Fowaba-e-tam-rano

Meaning—May my fate be linked with that of my lover Ngowanya. May the God show us the path.



Boy— Ara-ra-o Lang be
Lang-lam Cang Ngowanya-fe
Nge-jang-be Lo tam Jang
Khuku Rang-e Tam pang

Meaning—If my love with my lover Ngowanya is true, let it happen what is destined to the fate. May the God Rang bless us.



Girl—Langlam-a Ki Langlam-ne
Jayang-hi Dowa-jame
Jak Mainang-me Lanla
Da Me-a-thang-me Kanla

Meaning—Could you really give attention to your lover? Would you mind if I carry the basket with its lid upside down?

Boy—Rowake Kemra Yula
Mungcam-a Kem-mang Cam-ma
Cyamang-a Lelang Lang-a
Mungcham ki Mungcam
Flaksu Lekhang Lang-a

Meaning—My thinking of you, takes away my hunger. In my grief, I find no word to say.

Girl—Jakjing-tim Jakjing-ge
Meruwan Cara-ra-e
Thela De-pa Dowaja
Culang-de-ra Dowaja

Meaning—Could you, my loving youth, take me away be holding my hand?

Boy—Babang-a lang-lam Mang cam
Ara-ra Jang-jale
Khowa Towa Lamrel To-o
Jak Jing-e Thel To-o

Meaning—My first lover, if our love is true and genuine, I am prepared to take you away by holding your hand.

Girl—Taha Jelak-lane
Khukha-a Medi Khana
Jayang Langhi Beji
Mepam Laji Khana

Meaning—In the night today, we shall wrap ourselves with a single piece of cloth and sleep together. If we feel like, we may embrace each other while sleeping.

Boy— Bahan-a Meruan Mang-cam
Fuyu-a Surapa-jo
Mung yyang-cam Dowa jame
Jatang-lam Dowa-jame

Meaning—My first lover, are you really giving your heart to me? Shall I have to wait for long to get your heart?

Girl—Jahi-a ja-a Lela
Kithowa Yyangra Acyya
Mame-a Mila Hu-ge
Mat kap sali khuge

Meaning—May be, you are interested in your meternal uncle's daughter. In that case, why are you winking at me by offering "*Sali*" [a kind of bark chewed with betel leaf].

Boy— Kemja-a Langhi Beji
Ningca-a Kimning Cale
Taknanye-a-ne Cebanle
Katang-ne-a Leban le

Meaning—If you give me your earnest love, I will throw my first lover back and put her away from me [I will turn back my face to her and give her up].

Girl— Kera-a Jahi Gana
Teni-a Ngeni Namra
Camyang Yang-ya Banle
Baga-a Cyuca Barle

Meaning—Let us make love together all the day long. Without doing any work, we will bring white rice from the plains and cook them and eat.

Boy— Teni-a Ngeni Namra
Kanyua Menyak Jakai
Ngejang-a Bela Tamjang
Langcya-a Khuit Nakne

Meaning—Let there happen anything in the village after we elope to Lang-cya village where small beautiful beads are available.

Girl— Kena-a Jahi Gana
Ara-a Rajang Jale
Boga-a Khiriki-ne
Jayang-a Langhi Beji
Asam-a Jeget Na-ne

Meaning—Let us go and make love in the house which consists of windows ventilating bright light inside. If we feel like, we will live in the plains of Assam.

Boy— Kena-a Mata Khana
Ara-a Rolang Lebe
Abam-a Lam nyu Aba
Leha-a Jamsa Menya

Meaning—If whatever you have said are true, let us go to the plains of Assam to stay together.

Girl— Kena-a Jahi Gana
Taola-a Nyu-nam tala
Nak khowa-a Nam-nak khowage
Boga-nyu Nam Boga
Meru wan-ta-a Leta
Khuiyang-a Haba Jale
Mangyang-a Ma Dowa Jale

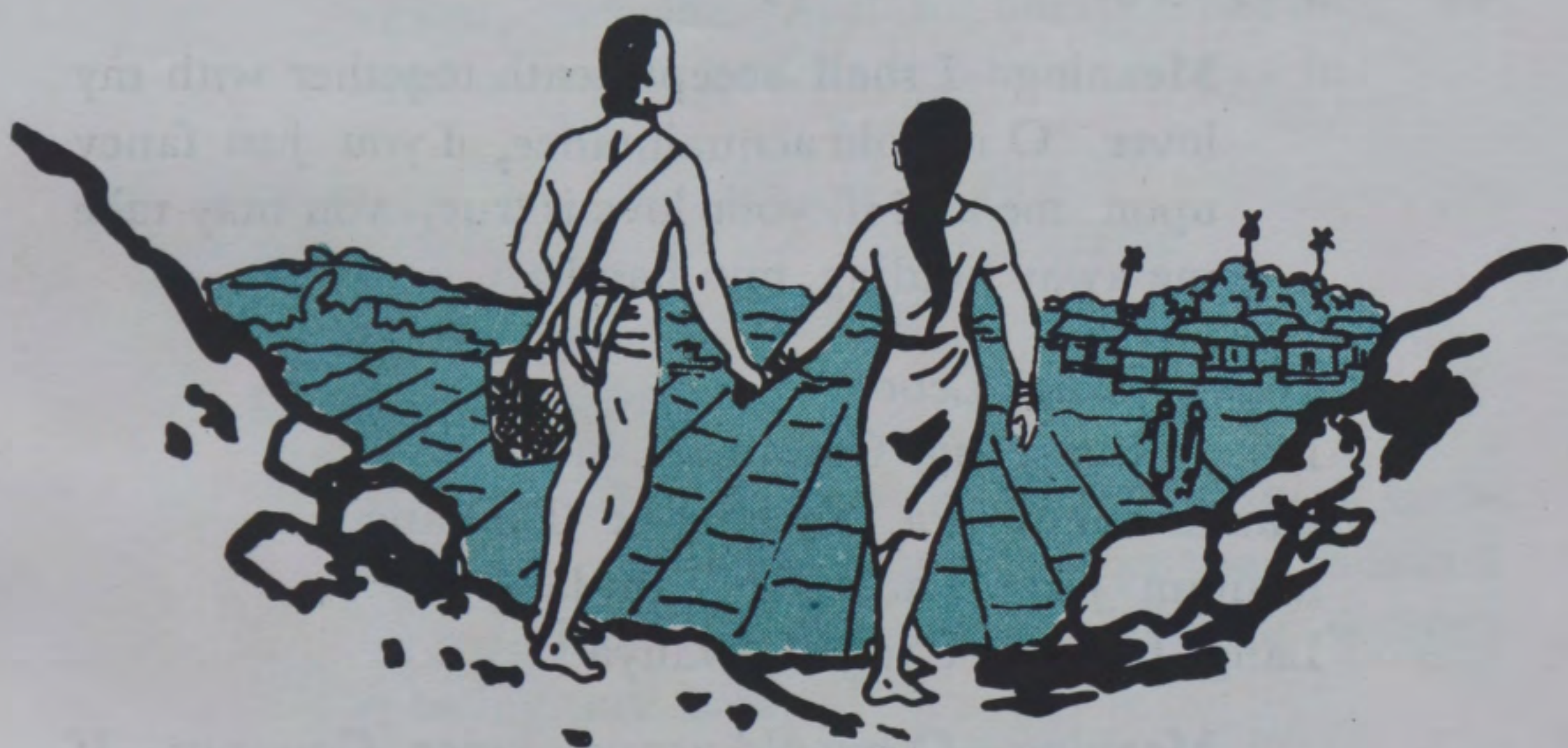
Meaning—Let us go and make love. Let us open the lock [remove all impediments]. We the fair looking [white] girls of the village are habituated in wandering about. There will always be an unison of our minds.

Boy— Babang-a Meru wan Mangbam
Tyate-a Leta Towage
Khu-fowa-a Galang Lebai
Rang-a Melap Gana
Tang-a-a Mekhap Gana

Meaning—My first lover, there is no need of repeating what you have said. If you are keen in wandering about, I am prepared to accompany you even to the heaven.

Girl— Kena-a Jahi Gana
Ara-a Rajang Jale
Kema-a Maye Thowaja
Takhang-e khang Raja

Meaning—If our love is true, we shall continue love making. We will put it bare to every body's sight and bring our fates into an unison.



II

Boy— Khuyang Fowa Dowaja
 Babang Mang-cum Mayang-ma Dajale
 Dakla Namra Dake
 Biyang Namka cyage
 Ledang Bela Meta
 Cirre Pabe Maitam Janglale
 Lungnyu Jagai Can-de-tam Lang Lale
 Langlowam Cang Cowanya

Meaning—Would you join me in my wanderings throughout our entire life in the soil of our village. Could you die with me? If we agree, we may leave the village. I will throw myself into the water. I will accept any weapon injury beneath the hills. O Sowanya, my old acquaintance.

Girl— Methang-me Nga-li-ji Pava-ne Daliji
 Jai Tulang-le-be-ki Lang Luwang Sowanya
 Khowa Towa Lamrel Dowa jya
 Jakjing-ge Thet Dowaja

Meaning—I shall accept death together with my lover. O my old acquaintance, if you just fancy upon me and if your love is true, you may take me away holding my hand.

Boy— Ara-ra Lang Lebe
 Longlowam-cang Cowanya
 Namkhu Fowa-ra Ngejang-be Tamjang
 Maitam Jang Lacan-de Tam-lang-la
 Lang Lowam Cang Cowanya

Meaning—O my old acquaintance Cowanya. If I say 'yes' [i.e. our love is true], would you follow me carrying all your belongings? Let it happen to what we are destined. Let the waters engulf us; let us be cut by 'dao'.

Girl-- Namthane Kafane
Lesang Jangma A-ni-ju-ra Khaingma-ani
Namthane Kafane

Meaning—O my old acquaintance. Before we arrive to our old place, will the tendrils of *Lesang* leaves come out?

Boy— Ba Manhe Bang-ga
Kafade Banga
Lang Lowam-cang Cowanya
Dakala Namra Dake

Meaning—O my old acquaintance, we shall make love in the jungle throughout our life. And for our making love, we need not return back to our home to stay in.

Girl— Dakla Namra Dake
Nam-menuwa fa-nu-age
Ra-ra-be Leiyang Lang
Mangcam-be Ledang Lang Le-khuyya

Meaning—We shall make love in the jungle throughout our life. And for our making love, we need not come back to our home to stay in.

Boy— O Dakla Namra Dakge
O yyu-e Keran
Natakyang Meyu-wata Sawan
Sawanyang Mefola

Meaning—We will not remember anything throughout our life. What my mother had advised to me, have just passed into the air without entering my ears.

Girl— Khufu-wage A-le-la
Meruwan-de o-le-la
Mota Tamra-la

Meaning—While roaming about through joy, let it be late in our cultivation work.

Boy— O lang Lowam-cam Sowanya
Jaitu Lang Lang-lebe Aliyen-ne Lenga na
Dihing-ne Den Khana

Meaning—O my old acquaintance Sowanya, by making love, we will go far away and cross over the Dihing river.

Girl—Mang cam-be Lang-le-be
Fa Fakoyya Khana
Lamba-ge Ma-kha-na

Meaning—In the pursuit of love with my beloved I am prepared to stay in the jungle depending upon wild fruits of trees for food and shall not come back to my home.

Girl [again]—Mongcam-ra-e Funla-te Fage
Kilang Lowam Sowanya ne
Sanglade Khage

Meaning—My lover is telling a lie. His sayings are of *boiled* [undecisive] nature.

Boy— Mong cam cam Sowanya
Jahila Mangbak a
Kathen thenla Fak-a

Meaning—My lover Sowanya, I am eager to go to you. But I cannot.



Girl— Radak Namra-dak-ge
Mara-i-tam Dowaja
Khangra-Lam-cam Dowaja

Meaning—Throughout my [your ?] whole life,
are you prepared to clear the jungle on the path—
leading to the place of my cremation ?

Boy— Dakla Namra Dakge
Namyu-e Leiyang Ji-a Leiyang
Leiyang ji-a Leiyang
Tande Tamda Cakha Tam Cata

Meaning—Throughout my life, my mother looks
at the path and awaits for my arrival. Let my
parents not wait for me and have their food in
my absence.

Girl— Sowanya Ange-bedi
Roban Keni Madak
Fangka Sowage Manak

Meaning—Had my mother been alive, I could
have remained unmarried for another twelve
years.

Boy— Ra-ge Le-li-be
Jang-ba-tha Khuren
Yyam Na-ba Matkan

Meaning—Had we been of the same age, we
could have run away together and paid the bride-
price whatever it amounted.

Boy [again]—Ra-je-ge Le-li-be
Mongcam-be Sowanya
Lamba-ge Ma mang
Fa-fak cya-cya Mang

Meaning—O my lover Sowanya. I wish, we have
been of the same age. Let us not retreat from the
midway. Let us die wherever the death falls on us.

Girl—Ki Lang Lowam Sowanya
Ni-than Raban-e
Ranglam Kang Daban-e

Meaning—I am, your lover Sowanya. Age will not make me old. And I will cross over all the hills whatever be their number.

Boy—Lang Lowam Cang Sowanya
Biyang Nam Kasa Rangsa
Keni-ma Khowa-lik Khowa-la-ha

Meaning—My lover Sowanya. Night never falls in our village. You will never find another village like our's. Better, you do not make love with boys of other village.

Girl—Asala Kilang Lowam Sowarya
Rina Jatak Makhai
Mat-Khang-ja Manai

Meaning—And here I am, your lover Sowanya. Now I am young enough to make love with you.

Boy—Ara-ra-o Langbe
O Langbeng Takhan La Khankha
Tamala Mangma

Meaning—If your love is true, I will accompany you without caring for any consequence.

Girl—Lung-nyu-ja Nak-khowa
Ra Dak Mang-ma-me
A Ma-ta Tha Mare-a



Meaning—My village lies below the hills. And I live there yet immature to make love.

Boy—Lang Lowam Cang Sowanya
Fuyu Baru-pa
Nya Kaing Ngu-i-pa
Cyame Jak Ca-i-pa

Meaning—O my lover Sowanya, guests from other village come to the Morung of our group of boys.

Girl—Rojela Mang cam
Kirra Nacha-ru-e Melam-ge
Fura Cyura-pa Nge-cali Ma-Bakla

Meaning—O the company of my life. How am I to forget my lover? With what kind of '*Chali*' [a kind of chewing bark] I shall entertain my lover?

Boy—Lang Lowam Cang Sowanya
Nge ra Lam Laktu
Fura Cura Payang Nge-cali Baktu

Meaning—O my lover Sowanya. To forget you is out of question. The '*Chali*' of the Morung house of Ceiyang group is itself delicious.

Girl—Pahila Mangcam
Boyang Naccha
Mowami Lekhu-a

Meaning—O my lover of old days. The girls of Tupi village are all handsome.

Boy—Fu yu Cura Pa-o Gui
Ayu Wanya Acya
Lekhang Kak-ra Dage

Meaning—The Wanya boys of *Lekhang* [a part or ward of the village] belong to our Morung.

Girl— Kimkhu Fowa-man Camra
Lengnyu Janak Khowage
Kasa Tam-me Fang-ra

Meaning—May the villagers be aware of our intimacy after we elope.

Boy— Fuyu Baru Pak Wai
Paijang-khu Ren-pa
Ciyet-fa Cyen-pa

Meaning—All the surrounding villages fall at the vision when looked around from our Morung. Oh, it is a pleasing sight.

Boy [again]—Fuyu Baru Pak Wai
Cyai kane Pakai
Range Kacet Pakai

Meaning—The God Rang and the people of our village like our Morung.

Boy [again]—Sowanya Kimru Dak Mang cam
Kasya Tam-me Fang
Nakra Tom-me Lang

Meaning—When my Sowanya will grow young, may the village boys run amuck to win her love.

Girl— Ara-ra Lang-le-bi
Nite Matat Daja
Cali Hungmat Daja

Meaning—If you are prepared to elope me, fix up the date for the same.

Boy— Ara-ra Lang-be
asam Lamnyu Abe
Leho jam cya Menyu

Meaning—If you are sure to run away with me, the plains of Assam, where there is enough to eat is not far off from here.

Girl— Dakla Namru Dak
Makli Hahim Ruje
Pacim Ruje

Meaning—Our lives are as facetious as the flower that emits scent.

Boy— Lang Lowam Sowanya-fe
Lang-le-bi Nakle
Mete Lamne Yathe Kere Lamne

Meaning—If my Sowanya be with me, I shall walk upon the untrodden path not being seen by others.

Boy [again]—Lang lowam Cang Sowanyare
Tamla Mang-ma-e
Ta-ha-ta Khu-ha-a

Meaning—If my Sowanya be with me, I shall live even without food.

Girl —Nasa Dak Bang-tu-a
Ranglam Kangrang Hangme
Kima-mah Bowam Cilama
Rala Li-la-ma

Meaning—We are girls, but we shall grow as the tree grows. May you not forget me throughout your life.

Boy— Kufa Ta-a-lang-be
Patmang Ma-din-la-le

Meaning—My mother will shed tears if she knows of our roaming about throughout the whole day long.

Boy— Mang-cam Sowanya fe
Khuku Rang-e
Tamhowan Ya-me fa-e
Tam kan

Meaning—My lover Sowanya, may the God bless you and agree to your feelings.

Girl—Kilang Lowam Sowanya-i
Kufa Mali Te-o
Tante Masi Te-o

Meaning—Your lover Sowanya has not given up her wandering, and is not keeping time of anything.

Boy—Long Lom Sang Saniya-fe
Habai Tam Renu
Khangra Tam-me San-o

Meaning—May the God bless my lover Saniya and approve of her being with me.

Girl—Kimkhu fowage Lela
Beikhu Duta Tam-tan
Can-nya Lowa-la Tamhen

Meaning—Let our parents keep on waiting for us while we are roaming about and call us from the platform of the house.

Boy—Lang Lowam Cang Sowanya-ne
Tamla Mung-ma-a
Biyang Namka Cyage
Takhala Khan-kha-a

Meaning—My lover Sowanya of Tupi Village, I am making love with you and this gives me pleasure.

Girl—Khu Fowage-o Lang-be
Tahala Khufayyu
Biyang Namka Cyage
Takhala Khan Khaiya.

Meaning—When you are with me at our village Tupi, I feel like wandering about with you.

Boy— Daknga Namru Dakge
Namkhan Langkha Hage
Langtam Thaye Tamsip
Jak-khu Ci-tam Mirip

Meaning—For the sake of love between you and me, I am prepared to accept death in whatever form it comes.

Girl— Khufowage Lang-le-bi
Manne Khalang
Ma-cak Khula Dugai Betak

Meaning—Let people question our love with rage. Let it happen whatever there is in the lot.

Boy— Ayu Nganya Acya
Rudak Namra Dakke
Teikhu Cage-o
Kaye Ma-ma-ge-o

Meaning—Our vociference makes our heads heavy and blurs our eyes.

Girl— Ru Ru Masak bilo
Rang-yang Ngapau-pafe,
Khangra Macchen Ge-a
Habai Ran Ge-a

Meaning—Let people question our love with rage. But may the God Rang bless us.

Boy— Biyang Namka Cage
Yyuje Ca-cāi
Yakhui Nui nui

Meaning—Inside our village Tupi, no one will question any one's making love and concord of the lover's.

Girl— Cimnya Angui Besi
Lemu Mude Macya Rudak
Namra Dakge

Meaning—Had my mother been alive, I would have got my sustenance without toiling for the same.

Boy— Babang Pauhi Lapang
Kemne Yang Jahi-la
Kemne Jam Mowa-di-la

Meaning—Our love has its record in the past—
it is pretty old.

III

Boy—Jaile, Babang Mung-cam-le
Bonla Nyu Jali

Meaning—Is my lover coming out for a leisurely walk ?

Girl—Jaila lea Kanyu Jage
Khu fowa Le-ta-a
Mowang-a Le-la-a

Meaning—I live in the village down below the hills. I take fancy in wandering about and I will wander about.

Boy—Jai le a Thouwame Acyale
Cangra Bowan-ge-li

Meaning—Come once, my lover, to sit lonely in the jungle.

Girl—Jaile Baba Mang-cam-le
Neke Ban-la-le

Meaning—My love, which way shall I follow (to join you and talk of love) ?

Girl [again]—Jaila a, Biang Na-ca le-la-a
Ranglan Jingei le-la-a

Meaning—Girls of Tupi village are crowding on the way.

Boy—Jaile-la Kira te-la
Khufowa le-la, Mowanga-le-la

Meaning—Like you, I am also fond of wandering.
I am prepared to go anywhere.

Girl—Jai-le-la Kaja Naca-le-la
Khufuwa le la Mowanga Naca-le-la

Meaning—I am a girl fond of roaming about
down below the hills. I will roam about with you.

Boy—Jaile-la Babang Mongcam le
Ringla Nija-le

Meaning—O my lover, may not the age make
you old.

Girl—Jaile-la Kanu Jakai le la
Lejing lang Lela
Lecing lang Lela

Meaning—In my village Tupi, I shall never
grow old. I shall remain ever young.

Boy—Jaile la-Ti thowa Asya
Khu fowa Le la Mowanga Le la

Meaning—O my love, my mind becomes
perturbed on seeing you.

Girl—Jaile-la Thowame A-cale
Songra Bange-le
Songra Cowage-le

Meaning—Come once, my beloved, we shall sit
together.

Boy—Jaile la Kanyu Jage Lela
Khufuwa lela, Mowanga Lela

Meaning—I belong to the hills, I wish, I could
roam about with you.

Girl—Jaile la Thowame Cabe lela
Cangmang Mame, Powamang Mame

Meaning—Only the sitting with my lover, does
not make me happy.

Boy—Jaile la Babang Mang cam-le
Meyang Langa-a

Meaning—When we two will meet together, we
won't go back to our home.

Girl—Jaile la Kaja Nacale
Leyang Langa-a

Meaning—I belong to the hills. After I meet
my lover, I will not return to my home.

Boy—Jaile la Kira le la
Khufuwa Le la

Meaning—I am of your age and like to wander
about and enjoy.

Girl—Jaile la Raje Mungcam le
Cangra Bange-a
Cangra swoge

Meaning—O my lover of old acquaintance, come
once to sit together.

Boy—Jaile la Tamje a
Yule Ngege Bonla

Meaning—O my lover, you have now become
the mother of a child. You should not now roam
about.

Girl—Jaile la Meruthan Cyale
Bowen la Yu jale

Meaning—You are also the father of a child.
Are you coming out for wandering about?

Boy—Jaile la Kanu Jage lela
Lecing lang Le la
Lering lang Le la

Meaning—Even you say so, I am not yet old
and cold in my spirit (I am still young).

Girl—Jaile la Kanu Jage le-la
Khufuwa Lamle Le-la
Mowanga Lamte le-la

Meaning—I am a girl belonging to the hills. I am
searching for a man to wander about with me.

Boy—Jaile la Meru cafe le la
Leyang lang le la

Meaning—Even you are the mother of a child,
I will roam about with you and not go back to
my home.

Girl—Jaile la Khufowa Lamle Le-la
Mowanga lamle-Le-la

Meaning—I am searching for a young man to
accompany him in his wanderings.

Boy—Jaile Baba Mung-cam-le
Ngeke Bonla

Meaning—O my first lover, I am in search
for you.

Boy [again]—Babang Mongcam Alien ne
Len Dowaja
Dihingne Den Dowaja

Meaning—O my first lover, could you walk a
long distance? Could you cross even the Dihing
river?

Girl—Babang me Mang cam Ngejang Bila
Tamjang Kha Bane Yamlang

Meaning—O my first lover, when our hearts are in concord, let it happen to what we are destined. Let us be cut by some one's dao even.

Boy—Kanyu Nyakla Jage Asam
Lamnyu Aba Lehu Jamsya Manya

Meaning—As you had given your love at down below the hills, the same could be given at the plains also. The plains are not far off.

Girl—Jai Tulang Le-be Jakjing-ge
Theyel ge-a khowa Towa Lam
Ret ge a

Meaning—When you have fancied upon me, we will elope together holding each other's hand.

Boy—Fule Labele ma Sange Ca-be
Le-ma

Meaning—I have fancied upon you. Let me go ahead in arranging the marriage.

Girl—Kemja Langhi Beji Nakle Mete
Lamne Yathe Kere Lamne

Meaning—If you have fancied upon me, let us run away through an untrodden path.

Girl—Kang Je-ge-fagana
Yak jege fagana

Meaning—Had we been flowers or leaves, we would have faded on the same branch.

Boy—Babang Meru Wanru Pathat
ci-e Rame Mahu Hanbe Rame

Meaning—For our love, we will elope to Assam state and earn our livelihood by ploughing the field.

Girl—Nakthe Kere Lamne
Khuyang Malak hana Mung yyang
Matagana

Meaning—If your love be true, then let us elope
through a different path (unknown to others).

Boy—Tamja Lang hi wi
Lelap Cakham Taktu
Rangme Nyakai Raktu

Meaning—For your making love with me, I shall
find out a different route for our elopement.

Girl—Jayang Hidowa Jame Nakle
Mete Lamne Yathe Kere Lamne

Meaning—I am prepared to die by jumping from
the bridge, if only I can fathom your mind.



Boy—Kifa Cayang Cayang
Thet-la-te Patuwa
Khuila-de Raduwa

Meaning—I shall steal you from the care of your
father if only I can catch your mind.

Girl—Ine Mangle Minyik Ek-ji
E-ja Lacchip

Meaning—Your contact does not appear to be
loathful to me.

Boy— Ruci Merun Mangcam
Rudak Mang-ma-me
Ma khowan Ma Khang te

Meaning—O my lover, we have not been able
to stay together for a long while.

Girl— Thame Usa Arra ra Jangjam
Yakhu-ha Nai Nai

Meaning—My lover, is it true what you have
said ?

Boy— Kenama Tagana Cayang
Cang Cu Tuna Tamjang
Ka Lu-tu-na

Meaning—I shall take the consent of your father
and then take you away.

Girl— Namru Dake Rare Enge le-le
Ringtai Nge Lete

Meaning—If your love is true, my father will
not raise any objection.

Boy— Kemja Lahing Beji
Pulam Jege Khama
Ka ba Jege Riamang

Meaning—If your love to me is sincere, I wish
to walk on the same path with you.

Girl— Hiyanyakem Hiyafe
Jatanahi Dowaja me
Matang Di-Dowaja me

Meaning—Could you really encounter death
along with your lover ?

Boy— Nge Jangbe Tamjang
Dila Lang ta Me-a
Kaku Cangta Me-a

Meaning—Be it happen what is to be. If it is ordained, let us be cut with daos.

Girl—Jahi Tulang Le be
Cangcen-cya Jam-ge-a

Meaning—If you are really agreeable, then offer me a seat (a wooden slab or a bamboo mat) to sit on.

Boy—Bang yang-re Maikhung tu
Matnu wa Fyu-la-ka Ma Jowa

Meaning—I (of the Bangyang clan) am proposing to elope with you. Would you agree to this?

Girl—Camjang Lamnyu Aba
Jahi Tulang Lebe Lehu
Jamsa Minya

Meaning—To wherever we elope, will appear to be nearer to us if our love be true.

Boy—Lang Lowam Cinyara Lang Lebe
Cimgoye Kecim Mebang
Cyage Kelim Mebang

Meaning—My lover Cinya, I do, and shall make much love with you.

Girl—Mongcam Cowayang Raye
Cimge Kecim Powa
Kesak-i Powa

Meaning—I enjoy the fragrance of many flowers in the presence of my old companion Cowayang.

Boy—Babang Mang cam Cowayang Raye
Soniya Lang-lam Raye
Cangra Kimang Cam Caiyang-e
Ringla Kapa Bela Naiyang
Majak Te-a

Meaning—Your lover Cowayang has not got the company of his lover Soniya for a long since.

Girl—Coiyang-ra Ipale Amte Jang Go-tu-te
Nameka Natang-de-ge Masibla
Caktowa

Meaning—I shall kiss the flower and wear it on my right ear lobe given to me by Coiyang.

IV

Girl—Babang Cangyang Dangkam Moside
Fuyu Tang-ra Dage Inyang Mamede

Meaning—I have not arranged a house to stay on, and I will not go back to a home.

Boy—Ha Babang Ngabup Lang Lowam
Nam Namjalang-hi A-gaye I-jege
Babang Kimlang Lawamfe
Kamjege Dang Banle

Meaning—O my lover Lang Lowam. When our minds agree, let us die together staying in the same house.

Girl—Coniya Ra-e Khufowa
Ki-be-o Mangcam Ma Malite

Meaning—I Coniya, have been making love with you till now.

Boy—Ababang Coyang ra Langlowam
Namja Langhi Agaye Ngejang Bila
Tamjang Kacya Tame Fangla Nakjya
Tam-me Langla

Meaning—O Lang Lowam, you belong to me (soyang). Let us not care if the village people know about our love making.

Girl—Hoyang Hani Hat Gai
Samiyang Fajang nai Cam jege
Tamlang Ge

Meaning—Let us be cut with a *dao* purchased at the 'Saturday Haut' (market held on Saturday).

Boy— Ha Babang Soniya-ra Langlowam
Nam Kemja Langhi Agaye Hijege
Cayangra Kakuwe Rujege
Tam Cik-ge

Meaning—My lover Soniya, for the love we have
(to each other) let us be tied together by the
same rope.

Girl— Namfa tam Le-la-ma
Janglam-ta Candu
Kilang Lowam Seniya-e
Mangkha Metam Du-e

Meaning—For our love, let us be cut into pieces
by our parents.

Boy— Ababang Soniya-ra Lang Lowam
Rilang Kap-a Bela Ngematha
Ngabuyang-ra Pa-ga-ye
Ngematha-e Langma

Meaning—My old lover, age cannot destroy your
beauty. (Even if you grow old, your beauty will
not fade away). So says the boys of Ngabuyang
group of our Morung.



Girl—Thowame Yang-ra Pakoye
Thanne Jangta Mebang a
June Bela Dirra
Mane Dela Cira

Meaning—Unlike the youths of other Morungs
the members of Thowame Morung adore me.

Boy—Ha Babang Kimlang Lowam
Namja Langhi Agaye Tamjang
Nakhowa Namnak Khowage
Khuku Rang-e Tampang

Meaning—My old lover, we are lovers in the
village. May the God bless us.

Girl—Kemja Langhi Beji
Kimni cing Cangdu
Mangcam Coyang Kemja
Langhi Beji Kamkha
Me Mang Do-a

Meaning—If you give me a place in your mind,
I am prepared to go to you even as a second
wife. I will not create any disorder in your
house.



